STUDIES IN ISLAM SERIES



WHY THE PROPHET MUHAMMAD MARRIED MORE THAN ONE

BY

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A Study

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لماذا عدد

النبى صلى الله عليه وسلم زوجاته

باللغة الانجليزية

CONTENTS

In the Name of Allah, the Compassionate, the Merciful

INTRODUCTION

Many orientalists and preachers still claim that Muhammad Ibn Abd-Allah, may Allah's prayers and peace be on him, married more than one woman because he was after physical pleasure, and therefore had many women. They insist on their claims and exaggerate in propagating their lies, but we are not tired of answering these claims and refuting these lies, to make public the truth.

It is astonishing that some Muslim scholars and some persons of equity have overwhelmingly answered those claims but with no avail.

In this study I have endeavoured to answer the falsehoods of those claimants, to clarify all difficulties and help the reader to avoid any possible error. A detailed study of each marriage of the prophet is made and in conclusion the consequences are given revealing the truth and refuting all falsehoods.

The Author

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Chapter I.

I. — The Prophet's Life

The prophet, may Allah's prayers and peace be on him lived in Macca, among his people, for forty years before the Mission. This was the period of youth and manhood but he was ideal in everything, conduct, chastity, purity, honour and good manners.

After the declaration of his mission, there was a conflict between him and the polytheists of Macca. He reviled their gods and attacked their beliefs. They told lies about him and propagated seditious rumours to prevent the people from supporting him and shake their belief in him, but none of them dared accuse him of any violation of honour and chastity.

It is worth mentioning that the polytheists-after they had been overwhelmed by The Qurân they accused him of being a poet. In this respect the Almighty says what means : **Nay, say they, it is the medley of dreams; nay, he has forged it; nay, he is a poet; let him come to us with a sign, as (the prophets) of old were sent.** Ch. 21, V. 5.

They also accused him of being a sorcerer. Here the Almighty says what means : **And they marvel that a warner from among themselves has come to them; and the infidels say, this is a sorcerer, a liar.** Ch. 38, V. 4.

They claimed he was a priest; the Almighty says what means : **It needs not that I swear by what you see, and by that which you see not, that this is verily the sword of a messenger worthy of all honour; and that it is not the word o a poet... how little do you believe; Neither is it the word of a soothsayer... how little do you remember. It is a missive from Allah of the worlds.** Che 69, V. 38-42.

They said he was mad. The Almighty says what means : **Almost would the infidels strike you down with their very looks when they hear the warning (of the Qurân); and they say : He is certainly possessed** Ch. 68; V. 51.

They accused him of asking to have accessory to the writings of the ancients. The Almighty says what means: **And they say, «legends of the ancients that he has put in writing, and they were dictated to him morn and even'.** Ch. 25, V. 5. But they could not propagate a single word that touches his chastity and purity. Had they found a means to do so, they would have done it, without hesitation or fear; they would have exaggerated, and propagated rumours. He never tried to commit a foul deed; his hand never touched a woman's hand, unless she was his wife or a near relative or a slave. Of his youth he said : «I have never done a thing of what the people of Al Jahilia (period of ignorance) used to do except on two occasions, and Allah protected me; then He honoured me with His Message.

«One evening I asked a boy from Quraysh used to graze with me on the highlands of Macca : «Would you

look after my cattle until I go to Macca and have some fun, as young men do?' the boy answered «I will».

I went with this intention, and when I reached the first bouse in Macca I heard the sound of tambourines and flutes I asked : «what is this?» They answered : «Somebody is getting married. Then I sat and watched but Allah made me deaf and I slept and did not wake up till sunrise.

When I returned to my friend he asked «What have you done ?'

I answered : Nothing, «and I told him what had happened». «On another evening I asked my friend to do me the same favour, and he agreed.

I set out and when I reached Macca I heard the same music but Allah made me deaf again.

By Allah, I slept till sunrise, then I returned to my friend and told him the whole story.

Henceforth I have never done evil until Allah the Almighty honoured me with His Message.

A study of the prophet's biography and character shows clearly that Allah's Messenger — May Allah's prayers and peace be on him — was quite indifferent to the luxuries of this world. Many men brought up by him renounced worldly pleasure as he did. Abu Bakr, Omar and Ali lead a pious ascetic life.

Al Sayeda (lady) Hafsa once said to her father Omar Ibn Al Khattab, after the conquests had been achieved ·

«You should wear the softest of clothes when you receive delegates from far countries, and you should order special food for us for our guests».

Omar said : You should know better.

She answered : I do.

He said «For Allah's sake, don't you remember that Allah's Messenger spent many years after the revelation when neither he nor any member of his family felt full at the end of a meal; but they were always ready for the next one? Dont you remember that the prophet — may Allah's prayers and peace be on him — spent many years when neither he nor any member of his family were satisfied with what they had of dates until they conquered Khaibar? Don't you remember that you once set the Prophets' food on a high table, and he felt so embarrassed that his face changed colour, then he ordered the table to be removed and the food laid on a lower level or on the ground ! Don't you know that Allah's Messenger used to sleep on a folded mantle; one night the mantle was folded four times for him and when he woke up he said : «You have prevented me from waking up part of the night by folding the mantle, in this way. Fold it twice only as you used to do.» Omar kept reminding her of these stories until she cried and he cried and sobbed.

This asceticism was not due, as some people thought, to lack of means or extreme poverty, but it was a kind of renunciation with a view to purify the soul, and sacrifice for the sake of others.

But if renunciation is the result of financial incapacity and lack of means it is then a compulsion and one has no choice.

A few examples of some aspects of his asceticism will explain matters.

A. — He did not keep for himself any of the money that poured upon him from the spoils, tributes, alm taxes and gifts. On the contrary, out of all that wealth he retained only the fifth, which he spent for the causes of Islam and to help those in need. He said : «It does not give me pleasure to possess a mountain of gold unless I assign every dinar of it for my religion.» He fulfilled his promise, but he gave six dinars to some of his wives. He could not sleep until he got them back and distributed them, and said : «Now I am satisfied». His clothes and dwelling were confined to bare necessity, expenditure was the bare minimum renouncing any excess. When he died, he left neither a dinar nor a dirham, nor a slave, nothing except his white mule, his arms, and a piece of land that he made public property.

B. — His meals never exceeded one course. Thus if he had meat, he ate nothing besides it; if dates, he had nothing else, if bread, it would suffice him, and if he found milk without bread he would be satisfied.

He used to eat what was available and never refused what he was offered, while eating he never reclined.

Al Sayeda Aisha said : «The prophet never ate to satiation. He never asked his folk for food, nor did he long for it. If they gave him food he would eat, and whatever they gave him as food or drink he would accept it.»

C.—He was also simple in his clothes, his bed and his utensils. He used to wear whatever he could get hold of clothes, sometimes he wore wool, some other times cotton or flax. He wore Yemini cloaks, gowns, shirts, trousers, wrappers, mantles, boots and sandals. He never wore silk, and he forbade drinking or eating in gold or silver utensils. He also forbade wearing silk or sitting on it. Sometimes he slept on a mattress, some other times on leather or on a mat. Sometimes he slept on the ground and some other times on the bed. His mattress was stuffed with palm fibres and so was his cushion, yet he was ideally clean.

D. — He was not the only ascetic one among his people, but he induced his nearest folk to do the same. He imposed the same asceticism upon his wives and his daughter Al Sayeda Fatima, for the Muslim women to follow their example. Had he wished to be generous and extravagant with them he could have been; it was easy for him to allot more than his folks and his dire needs (out of the spoils and tripbtes). The Muslims would accept his decision; believing it to be sanctioned by Allah the Almighty but he did nothing of the sort. Thus he proved with his contentment and asceticism to be the perfect man, the great ruler, and the owner who disposed villingly of his possessions disregarding the pleasures of this world. He, may Allah's prayers and peace be on him, uttered many traditions inducing chastity, assceticism and modesty.

He married Al Sayeda Khadija who was elder than him; he was twenty-five years old and she was forty years old. She died after twenty five years of a happy

and faithful marriage. He never contemplated having a second wife while she was alive, as many of his people used to do. Marrying more than one at that time was a common procedure and an acknowledged convention, with no limit to the number of wives permissible (15). The limitation of the unmber of wives to four, was sanctioned in the eighth year of The Hijra (immigration) by The Almighty's injunction.

Allah says what means :

Marry of the women, who seem good to you, two or three or four, and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hand possess. Ch. 4, V. 3.

The happy life he spent with Al Sayeda Khadija, his loyality to her memory and his care for her relations and friends, would make us believe that had she lived, he would have never married another woman.

He had a strong will which protected him before and after the message. His wife Aisha testified that he was unequalled in mastering his emotions and controlling his desires. In this respect she uttered the following comprehensive diction : «He was the most capable of controlling his passions and desires, the best in using his wisdom and handling his religion».

She also said : «Allah's Messenger — may Allah's prayers and peace be on him — used to fast until we thought he would not break the fast, and he used to eat as usual until we thought he would not fast. I have never seen him complete a month's fast except in Ramadan, and I have never seen him fast more days than he

did in Sha'ban». And she said : «His work was continous. Whoever amongst you could bear what Allah's Messenger — may Allah's prayers and peace be on him — could bear?»

Nobody can deny that the heavy responsibilities of the Message consumed the efforts of the Prophet, occupied his time and possessed his heart, his brain, and demanded all his strength. He used to receive Allah's Scripture, memorise it and dictate it, and when readers differed they would refer to him. He had to legislate for The Muslims, act as a ruler and judge for them. He also had to lead them in the five daily prayers and listen to their problems. He was devoted to Allah often fasting and watching at length during the night, avoiding sleep so indulged in his prayers to the extent that his feet used to swell. His prostration during prayers was so lengthy, that he who saw him would think he was dead.

He indulged in continuous wars against the polytheists and the jews.

As soon as one war was over, he prepared for another, in defence of his religion and his country. He — may Allah's prayers and peace be on him — was the bearer of a heavenly message, the head of a growing and new State, and the leader of a people who were ready to sacrifice their lives for his sake.

Could he then spare the time and have the peace of mind and soul to marry several wives as a lustful man would do? Why did he not do that before The Message, when he did not carry the burden and the responsibilities

of Al-Jihad; when he was not involved in the problems of thousands of followers whom he considered his loyal sons, and who found in him a good father?

The prophet — may Allah's prayers and peace be upon him — was not superhuman. On the contrary he was human. Like all other prophets; he ate, drank. slept, enjoyed good health and suffered from illness, was subject to pleasure and anger. The Almighty Said what means : **And We sent not (as our messengers) before you other than men whom We inspired. Ask the followers of the Reminder (Ahl Al Zikr) if you know not. We gave them not bodies that sould not eat food, nor were they immortals.** Ch. 21, V. 7, 8.

And : **Say, I am no Messenger of innovated doctrines; neither know I what will become of me or you. Only what is revealed to me do I follow, and I am only charged to warn openly.** Ch. 46, V. 9. Thus he married and had children like his predecessors. Prophets before him married; his two grandfathers Ibrahim and Ismail, Noah, Isaac, David and Solomon had several wives, and nobody commented upon their action or criticised them. The Almighty said what means : **Apostles truly have We already sent before you, and We have given them wives and offspring.** Ch. 13, V. 38.

The prophet married more than one for various necessary reasons which will be explained later, it is a mistake to attack the prophet and accuse him of seeking pleasure in in having several wives.

II.— Marrying more than one is an Ancient Tradition

It is surprising that religious men of the mediaevel ages assumed that marrying more than one was a system innovated by Muhammad. Such men are greatly mistaken, or shamefully ignorant, because polygamy started hundreds of years before Islam. All the ancient nations practised polygamy, the Hebrews practised it ages ago, the Tourat allowed it, but did not limit the number of wives; this was done by the Talmud. Solomon had one hundred wives. The Rabbis limited the number of wives to four, depending on the fact that Jacob had simultaneously four wives. The Jews preserved the practice of polygamy in Europe till the Middle Ages. And they are still practising it till today in the Muslim World.

The Athenians used to marry more than one wife without limitations. Demesius boasted that he had three classes of wives, two classes were legal and one not fully. The Ancient Egyptians practised the same tradition during the time of Theodor the Sicilian; their nobles also possessed slave women. The laws of Zerduscht allowed the Persians to have more than one wife, besides mistresses and women-friends, claiming that warlike nations were in constant need of young-men. Thus polygamy was allowed, without any specific law either to forbid it or organize its practice. The Romans did the same thing, the dictator Sylla had five wives, Caesar and Pompy had four each. Some Christians, such as Emperor Constantine and his son, married more than one.

Emperor Vlavius Valentian issued a law permitting all citizens the right to marry several women, if they wished to do so. No one in the middle of the fourth century A.D. ever protested. The emperors who succeeded Valentian also practised this tradition, and his law remained in force till the reign of Justinian, when it was successfully prohibited. Few of the learned people obeyed it, but the majority of the people ignored it.

Men of other nations also used to marry several women, such as the Indians, Medians, Babelonians and Assyrians. It is therefore no wonder that in the Jahiliya period this tradition was practised by the Arabs. Every Arab married more than one woman if he could afford it, or if the circumstances compelled him to, or if he found that some advantage would befall him. Al Munzir Ibn Al Harith Ibn Abi Gabla Al Ghassani, patriarch and guardian of the Eastern Church had several wives. So did Al-No'man, King of Hira, even after becoming a Christian.

When Islam dawned, there were men at Thaqif for example, who had ten wives each and when some of them, were converted to Islam, such as Ghilan Ibn Salma and Sofian Ibn Abd Allah and Mass'ud Ibn Amer, each had to divorce six wives and keep four only. Quain Ibn Al Harith had eight wives, and Nofl Ibn Mu'awia had five, so the prophet asked them to choose four. Abdul Muttalib Ibn Hashem had six wives. Abu Sofian and Safwan Ibn Umayya had six. Al Mughira Ibn Sho'ba married quite a large number ranging — according to different sources — between seventy and ninety-three. Such

information helped Abul Hassan El Mada'eni to write a book about those who married more than four wives.

This short review is, I hope, sufficient to refute the claims of the adversaries of Islam who assume that Muhammad — may Allah's prayers and peace be on him — was the legislator of this tradition.

Chapter II

The Prophet's Wives

Details and Reasons

A detailed study of his marriages — may Allah's prayers and peace be on him — giving the causes, circumstances and object of each will certainly elucidate matters.

1 — Al Sayeda Khadija :

The biography of the Prophet shows that he spent the the prime of his youth in Macca, where he could easily enjoy the pleasures of life, but he spent most of these days quietly, honestly, in contemplation and chastity. He did not marry or engage to be married until he was twenty-five years old. Had he been a pleasure seeker, as many claimants said, he would have sinned before his marriage. Had he felt any lust for women, he would have hastened to marry at an earlier age, as was the custom of young men of his days. But he did not marry till the age of twenty-five, when he traded for Al Sayeda Khadija Bint Khuwailed, who admired his honesty and good conduct.

Al Sayeda Khadija was a wealthy lady. She married twice from Bani Makhzoum, and, as a widow, she was asked for marriage by many of the notable personalities of Quraish, but she refused them all because shs was convinced they were after her wealth. She admired

Muhammad's honesty and good conduct, she sent him her sister-or a friend according to other sources-to ask him : «Why don't you marry».

He answered : «I have not got the money».

She said : «If you are spared that, and were invited to beauty wealth, and honour, would you accept?».

He asked : «Who is she?»

She answered : Khadija Bint Khuwailed».

He asked : «And how is this possible?»

She said : «Leave it to me».

Allah's Messenger accepted the offer knowing that she was at least fifteen years older, and that she was married twice before. When they were married, he did not feel this difference in age; the happiness, loyalty, good companionship they both felt and the joy they had in their sons and daughters made them overcome this difference. Al Sayeda Khadija gave him two boys, Al Kasim and Abd Allah (surnamed Al Tahir) and Al Tayyeb and four daughters, Zainab, Omm Kalthoom, Fatima and Roqayya.

It is remarkable to note that while the prophet enjoyed the happiness of this conjugal life with Al Sayeda Khadija, he used to leave his home for several nights spending them in meditation and devotion in the cave of Hira. He was keen on religious prufication in that cave every year during the month of Ramadan and lived on the least of food sent to him there. Had he — may Allah's prayers and peace be on him — been fond of women, he

would not have abandoned his home to an isolated cave where he spent the night alone in meditation and devotion.

The happiness of the Probhet with his wife and what this.. reverend lady did for him made the difference in age between them insignificant. She was the first to believe in the message of Muhammad and to help establish Islam. She participated in person and supported the cause of Islam in time of agony and hardship. Whenever he was opposed by the infidels, she always solaced and comforted him making things easy for him until she died.

When the Prophet received his first revelation he returned home to her shivering and frightened, she hugged and comforted him and said : «You have nothing to fear. Allah will never let you down; you are kind to your relations, you are honest and patient, you give the needy, you are generous to guests and you never fail to relieve those in distress». Then she hurried to her cousin Waraka Ibn Nawfal, who was converted to Christianity, read the Scriptures and listened to the people of the Tawrat and the Bible. She told him about Muhammad and expressed her worry. Waraka was silent for a moment then told her that what had befallen Muhammad was the Great Law that used to befall Moses; and he announced to her the good news that Muhammad would be the prophet of that nation, and that he should be strong and not panic. Khadija returned to the prophet and told him what Waraka had told her.

For twenty five years the Prophet lived with Al Sayeda Khadija, without taking another wife, when marrying several women was the common practice, and when

he was still a strong man, and she was getting on in age. When she was dead at the age of sixty four or sixty-five, his grief was befitting a glorious loyal prophet.

He remained all his life loyal to her, openly praising and admiring her and so careful to preserve her good memory, within the hearing of his later wives, that Al Sayeda Aisha said : «I have never been jealous of a woman as I am of Khadija; the Prophet frequently mentioned her and used to slaughter a sheep and call on Khadija's friends offering them its meat». She also said : «Whenever Allah's Messenger — may Allah's prayers and peace be on him — left the house he remembered Khadija, and then he would highly praise her. One day he mentioned her and I felt jealous, so I said : «Wasn't she an old woman and Allah gave you a better one?» He was so angry that hair on the front of his head shook and then said : «No by Allah, He did not. She believed in me when all the others did not. She trusted me when the rest considered me a liar. She lavished her money upon me when I was poor. She gave me children while others did not». Al Sayeda Aisha then said : «So I said to myself : «I shall never again speak badly of her». Al Sayeda Khadija died three years before the Hijra.

2 — Sawda Bent Zam'a Ibn Qais Ibn Abd Shams.

She was among the first women to embrace Islam. Her husband, who was her cousin, Al Sakran Ibn Amr' Ibn Abd Shams became a muslim as well. By so doing she rebelled against her uncle and her relatives, and she had to emigrate with her husband to Abbyssinia during

the second immigration, fleeing from the persecution of the infidels. When they returned to Macca, her husband died.

Al Sayeda Sawda was old, heavy and slow; she could have never found a suitable man to marry her. She was of an honourable family and would not accept marrying below her. Meanwhile she could not return to her people after becoming a Muslim against their wish, lest she should be injured and become an apostate. The Prophet honoured her by marrying her two years before the Hijra, although they did not live together until they reached Al Madina, three years after the death of Khadija.

This marriage was to protect Sawda against the persecution of her harsh people, to honour her being one of the first to be converted to Islam and to compensate her for her perseverance in keeping her new religion and in sticking to her belief. It was also a consolation to her for the loss of her husband. On the other hand it helped in reconciliating and uniting her people, who became the in-laws of the Prophet. It was therefore an honourable marriage for the benefit of Islam, and not for pleasure or begetting children.

We should also remember that Sawda, was old, heavy and slow in movement and of a sharp temperament. She said to the Prophet-may Allah's prayers and peace be on him : «You have no obligation towards me. All I want is to become one of your wives and I willingly give way to Aisha».

Allah's Messenger kept Sawda until his death, leaving her with his other demaining wives.

3 — Aisha Bent Abu Bakr.

She was the daughter of Abu Bakr the Prophet's best and closest friend; he accompanied him in his Hijra and supported him his jihad, He often sacrificed his wealth and was ready to offer his life for the aske of Islam and Allah's Messenger, thus he deserved to be his bosom friend and to act as his prime minister. To show his appreciation to his beloved friend, to bring him closer to him and to bestow a greater honour upon him, he decided to marry his daughter Al Sayeda Aisha.

The Prophet — may Allah's prayers and peace beon him — married Aisha three years after the death of Khadija, when he felt he needed to get married. We already know that he married Al Sayeda Sawda Bent Zam'a, to befriend her people, besides she was quite old and conscious of her state, thus she relieved him of any obligation to her and declared that all she longed for was the honour of being one his wives.

However perfect the Prophet might be, yet he was after all human and he had to marry. He never claimed to be an angel, and the Qurân did not attribute to him more than it did to other Allah's Messengers before him, they were all human chosen by the Almighty to communicate his injunctions, and everyone of them married and had children. None of these prophets recommended monasticism. Their ultimate object was to ensure the welfare of their people in this world and the hereafter.

For three years, after the death of Al Sayeda Khadija, he remained a widower, so it was natural for him to marry again. Besides a wife was needed to look after his home, create a pleasant atmosphere for him; and with her compassion and love she could help with his message. Thus Allah's saying in enumerating some of His blessings to his worshippers is justified : **And one of His signs it is that He has created wives from yourselves, that you may dwell in tranquility with them, and has put love and mercy between you. Herein truly are signs for those who reflect**. Ch. 30. V. 21.

Some might argue that he did not need to marry again as many Muslim men and women were willing to serve him but none of them could ensure the comfort and peace as a wife could; none of them would fulfil the aim of the Holy verse as regards dwelling, compassion and mercy.

Moreover his wives were given the opportunity to know more about the legislations and injunctions of Islam, to understand what was lawful, forbidden or permissible. They also heard a lot of his traditions (Ahadith), and this is clearly apparent in the detailed books of Tradition and of Legislation, to which we shall refer briefly in the conclusion of this book.

A wife in the house of the prophet — may Allah's prayers and peace be on him — would encourage women to call on her to enquire about things related to their religion, just as men did. They asked Al Sayeda Aisha about matters, which they would feel embarrassed to ask The Prophet himself about. Al Sayeda Aisha was an intelligent woman, with a sharp memory, renowned for relating

the Traditions (Ahadith) and for her skill in matters of religion. When the prominent companions faced a problem, they used to ask her and she always answered their queries satisfactorily.

Abu Mossa El Ash'ari said : «Whenever we, the companions of Allah's Prophet — may Allah's prayers and peace be on him — met with a Tradition (Hadith) that needed explanation, and asked Aisha, we always found with her a satisfactory answer», Masruq said : «I have seen the leading companion of Muhammad — may Allah's prayers and peace be on him — ask her about the ordinances of Islam». Al Dhahaby said : «She was one of the most prominent scholars among the Companions; and the scholars among the Companions of Allah's Messenger — may Allah's prayers and peace be on him — used to refer to her. Her excellence was not confined to relating the Traditions and Islamic Legislations, but she was also eloquent and convincing.

She memorised many poems and Hisham Ibn Orwa said quoting his father : «I have not known anyone who is more well versed in Islamic Jurisprudence (Fiqh), medicine and poetry, than Aisha».

Abu Zinad said : «I have not met anyone more fluent in reciting poetry than «Orwa, and when he was told that his poetry was profuse, he remarked : I am not to be compared with Aisha; She used to describe in verse anything that happened to her.

It was said that she could recite a poem of sixty and sometimes of eighty verses. She was also clever in

quoting poetry to give examples. She once quoted to the prophet — may Allah's prayers and peace be on him -- two verses from Abu Kebir's humorous poetry and he was so pleased that he kissed her between the eyes.

She was thus capable of understanding, comprehending and memorising the prophetic traditions. She could also memorise many incidents of the private life of the prophet and his seclusions. She was better than any woman in comprehending legislations for special purposes. Thus the tellers (rowat) of the Traditions recorded many of the prophetic Traditions that she related, and wrote down many incidents she memorised. Scholars too referred to various views she was reported to have uttered, and to which we shall refer in the concluding part of this book.

The marriage of the prophet to Al Sayeda Aisha was for the sake of friendship and to create a comfortable atmosphere in the Reverend House. On the whole it was for the benefit of Islam and the Muslims of both sexes.

4 — Hafsa :

Hafsa was the daughter of his other supporter, his second minister Omar Ibn Al Khattab. When her first husband, Kheneis Ibn Hadhafa El Sahmy, died of his wounds in the battle of Badr, Omar told his friend Abu Bakr about her, in case he would think of marrying her, but Abu Bakr did not answer, and Omar was vexed. He suggested her name to his friend Othman Ibn Affan — whose wife Roqaya, daughter of Allah's Messenger had

died, Othman said : «I do not want to marry for the time being»; he wanted to marry Omm Kalthoum, daughter of Allah's Apostle; Omar felt hurt when his two friends Abu Bakr and Othman refused his daughter.

He called on the prophet, their resort, and complained to him of Abu Bakr and Othman. The Apostle with his big heart, realised Omar's feelings for his two friends and granted him more than what he had hoped for and immediately said : «She will marry Othman's better and Othman shall marry Hafsa's better». Then he asked Omar for her hand, married her in the third year of the Hijra, and Othman married Omm Kalthoum.

This marriage was therefore out of courtesy to keep up brotherly relations among the Prophet's bosom friends who supported him in propagating and protecting his message. It was an honour extended to Omar, the same as his marriage to Aisha was an honour extended to Abu Bakr. It was also an act soothing whatever hard feelings Omar might have had as a result of the refusal of his two friends Abu Bakr and Othman to marry his daughter. The great man and honoured chief is keen on keeping good relations between his fathful followers and treating them equally and honourably.

Omar considered the marriage of the prophet to Hafsa an honour extended to him and when he heard that the Prophet had divorced Hafsa, he was deeply affected and said : «Allah will never care for Omar and his daughter after this» and he did not calm down until he was sure that the Prophet did not divorce her. On the other

hand Hafsa herself was honoured by this marriage, consoled and compensated for the loss of her husband at the Battle of Badr.

5—Omm Salamah Hind Bent Abu Umayya Hodheifa Ibn Al Mugheira Al Makhzoumy.

The Prophet married her in the second year of the Hijra, after the battle of Badr. She was the wife of Abu Salamah Abd Allah Ibn Abd El Asad Ibn Makhzoum.

This lady was one of the first converts to Islam. She and her husband were the first to emigato to Abyssinia, and when they returned home, they emigrated again to Al Madina. Her husband took part in Badr and distinguished himself in the battle; he then took part in the Battle of Ohod and was fatally wounded.

Abu Salamah was related to the Prophet throught his mother, Barra Bent Abdul Muttaleb, the aunt of Allah's Messenger on his father's side; he was also his foster brother.

chen her fusband died, Omm Salamah was advanced in age and had many children. Abu Bakr and Omar proposed to her but, she refused on the ground of her old age, many children and her jealousy. The Prophet, then decided to take care of her in return for what she and her husband had done to Islam. Similarly, modern States consider, prefer and honour the families of martyrs in various ways. To console her for her deep grief over her husband and to look after her children, he said to her : «Pray to Allah to give you strength in your calamity and to compensate you well».

So she said : «And who would be better than Abu Salamah?» The Prophet married her and she knew he was better than Abu Salamah. He looked after her and her children arranged for her son Salamah to marry Omama Bent Hamza Ibn Abdul Muttaleb, whom Ali, Ga'afar and Zaid wanted to marry.

When the Prophet proposed to Omm Salamah, she said to him : «I have three inborn qualities : I am old, I have many children and I am extremely jealous».

He answered her : «I am older than you are. As for the children, they are Allah's charge, concerning jealousy, I pary to Allah to relieve you of it».

6 — Zainab Bent Khozaima, of Bani Amer Ibn Sa'sa'a

In Pre-Islamic time, she was called the «Mother of the Poor». She was either married to Attofail Ibn Al-Hareth Ibn Al-Motteleb who died in the battle of Badr or to Abdullah Ibn Gahsh who was killed in the battle of Ohod. She was neither pretty nor young.

The Prophet married her to protect her, to be kind to her children and to compensate her for the loss of her husband who was killed in the battle-field. He married her in the third year of the Hijra, and she died two or three months later.

7 — Juwaireyya Bent Al Harith Ibn Abu Darrar Al Khuza'yya.

Her father was the chief of Bani Al Mustaliq; he rallied a large number of his followers to fight the prophet. When the tow forces met in the battle of

Al Muraisee' or Bani Al Mustaliq in the fifth year of the Hijra (Emigration), the Prophet asked them to join Islam, but they refused. He, therefore, fought and conquered them.

Juwaireyya, whose name was Barra, wife of Musafe' Ibn Safwan Al Mustalaqi, was captured by Thabit Ibn Quais. He offered to free her for a ransom of seven ounces of gold, which she could not afford, thus she appealed to the Prophet : «O Allah's Messenger ! I am the daughter of Al Harith Ibn Abu Darrar, Chief of Bani Al Mustaliq you are aware of my plight, I have been captured by Thabit Ibn Quais. I asked him to set me free and I am here for your support».

The Prophet said to her : «Would you wish for better?»

She answered : «What could it be, Allah's Apostle?»

He said : «I set you free and marry you».

She said : «Yes».

He said : «It is done».

The news of the Prophet's marriage to Bent Al Harith spread amonk the people and commenting on it they said : «They are now the inlaws of the Prophet — may Allah's prayers and peace be on him — and it is not proper to keep their women in captivity». Thus the Muslims released their captives from Bani Al Mustaliq. On that occasion Al Sayeda Aisha said : «No woman has ever been

a blessing to her people than Juwairiyya. She was originally called Barra, but the Prophet called her Juwairiya. Bani Al Mustaliq embraced Islam, and became its ardent defenders after having been its bitter enemies.

This clearly shows that the Prophet's marriage to Juwairiyya was solely for the good of Islam and the power and glory of the Muslims, besides increasing the number of its supporters.

8 — Omm Habiba Bent Abu Sofian Ibn Harb.

Her maiden name was Ramla. She embraced Islam against her father's wish, and emigrated to Abyssinia, with her husband, Obaid Allah Ibn Gahsh. Where her husband was converted to Christianity again and wanted her to follow his example. She refused to obey him, so he deserted her, and later he died.

Her father was one of the strongest and bitterest enemies of the Prophet, so how would the Prophet reward a woman who become a Muslim against her father's wish ? How would he reward a woman who emigrated from Macca to Abyssinia, fleeing with her faith, defying the suffering of alienation, the risk and the need of defending her religion? How would he reward a woman whose husband was converted to Christianity while they were both abroad and away from home, and wanted her to follow his example, and refusing to obey him, he deserted her and let her down ?

The Prophet decided to reward her, to endear and protect her by marrying her when she was still in Abyssinia in the year six or seven (of the Hijra). He wanted

also to save her the embarrassment of exile, lonelimess and poverty to soothe the heart of her father who was one of the leading polytheists and enemies of Islam.

She did not return from Abyssinia until the year of the truce with Khalid Ibn Said, in the year even of the Hijra, the day of the conquest of Khaibar.

9 — Zainab Bent Gahsh Ibn Ri'ab descendant of Ibn Khozaima.

She is the cousin of the Prophet, daughter of his aunt Omaima Bent Abd Al Muttaleb. The marriage of the Prophet to Zainab was wrongly interpreted and some adversaries of Islam took the opportunity to attack Allah's Prophet — may Allah's prayers and peace be on him — but their falsehoods were refuted.

It is understood that hypocrites tell lies about the marriage of the Prophet to Zainab, but it is astonishing to know that some Muslims have registered those lies as truth. Some of them said that the Prophet called on Zaid Ibn Haritha, Zainab's husband, but did not find him at home. Zainab invited him in, but he refused and left, muttering some words of which Zainab could only hear : «Glory be Allah the Great, Glory be to Him Who overrule hearts».

When Zaid returned home; she told him what had happened, so he went to see Allah's Messenger and said to him : «I have been told, O Allah's Messenger, that you called on me, but you did not go in; if you like Zainab, I am ready to release her?»

The Prophet answered : «Keep your wife and fear Allah».

But Zaid failed to keep her, so he divorced her, then after the period was over for a divorced woman to marry again, the prophet married her.

In another version the Prophet called on Zaid's house and saw Zainab sitting in the middle of her room busy grinding some aromatic herbs. When he looked at her he exclaimed «Glory be to Allah, Creator of light; Glory be to Allah the best Creator». And so saying, he went out. When Zaid returned home she told him, and he said : «Maybe you appealed to Allah's Messenger. Would you like me to divorce you to marry him?»

She answered : «I am afraid he does not marry me after I get a divorce».

Zaid went to see Allah's Apostle and said ; «I want to divorce Zainab».

The Prophet answered : «Keep your wife and fear Allah». Such versions and others similar to them should be refuted to protect the Prophet, the truth is :

A.—Zaid Ibn Haritha Al Kalbi was a slave during the jahilia (ignorance). Al Sayeda Khadija Bent Khuwailed bought him and offered him to Allah's Messenger — may Allah's prayers and peace be on him —; he adopted him in Macca, before the Revelation of the Message. Zaid was eight years old at that time.

B.—Zaid's father; Haritha, knew of his son's whereabouts and set out to redeem him. He met the Prophet —

may Allah's prayers and peace be on him —who said to him : «Let him choose, If he chooses you, he is yours, if he chooses me, I will not fail him».

Zaid recognised his father and his uncle, but he chose to stay with Allah's Messenger. Hence Allah's Messenger took Zaid to the public square and called the people to witness that Zaid was his adopted son and that they would inherit each other. Haritha and his brother were contented, and Zaid was known to be the son of Muhammad, until Islam dawned upon the world and the Almighty said what means : **Name them after their fathers.** Ch. 33, V. 5. Zaid was henceforth called Zaid Ibn Haritha, and all adopted children were called after their fathers.

C.—The Prophet learned by revelation — as explainde later — that Zaid would marry Zainab, then divorce her, to be married afterwards to the prophet, aiming at refuting what was customary among the Arabs.

The Prophet asked his cousin Zainab to marry Zaid, but she sefused, and so did her brother Abd Allah on the ground that she was of a noble family while Zaid was a slave, freed by the Prophet.

The Almighty sent down the followingsign which means : **And it is not for a beliver, man or woman, to have any choice in their affairs when Allah and His Apostle have decreed an injunction; and whoever disobeys Allah and His Messenger, erres with palpable error.** Ch. 33. V. 36. Thus Zainab and her brother had to submit to the will of Allah and His Messenger. She married Zaid and Allah's Apostle paid her dowry instead of Zaid. The

dowry was sixty dirhams, a veil, a long wrapper and a shawl, as well as fifty loads of provision and thirty loads of dates.

D.—Zainab could not overcome her pride, and was constantly bosting about her noble family, treating her husband harshly and hurting his feelings. It was even said that she denied him his right to touch her. One day he came to the Prophet and said ; «O Allah's Messenger, Zainab is becoming very harsh and I want to divorce her».

Allah's Apostle said : «Keep your wife, fear Allah and do not divorce her».

E.—The Prophet knew by Revelation that Zaid would eventually divorce Zainab, and that he would marry her, thus a wise and divine legislation was set repealing what was customary among the Arabs forbidding the father to marry the ex-wife of his adopted son, considering her to be in the same position as the wife of a son. The Prophet's marriage to Zainab took place in the year five of the Hijra and it was a good precedent. Nobody but the Prophet was capable of repealing such a precedent in force for several generations. Such a repeal would need a strong and positive action to draw the attention of the people to the new legislation. Thus it was necessary that the Qurân should come down with a sign forbidding this custom and asking the Prophet to give the example himself.

Some may wonder why does the Qurân forbid a precedent and ask the Prophet to give example. Such law of

precedence was so strong and established that nothing could repeal it but a legislation to be executed by the Messenger himself, the Prophet, may Allah's prayers and peace be on him. He protected the religion and could give the example.

The Prophet did not reveal, neither to Zaid nor to anybody else what he had learnt by Revelation; he was afraid of gossip and felt the awkward situation. Allah the Almighty blamed His Prophet for keeping to himself what he had learnt by Revelation fearing the people when he should only fear Allah. He should do, what Allah allowed him to do; thus when Zaid complained to him, he should have kept silent or left the matter to Zaid's discretion. The Almighty said in this respect what means : **And, remember, when you said to him unto whom Allah have shown favour, and to whom you also had shown favour, Keep your wife to yourself, and fear Allah; and you did hide in your mind what Allah would bring to light, and you did fear man, but more right had it been to fear Allah. And when Zaid had made up his mind to divorce her, We married her to you, that it might not be a crime for the faithful to marry the wives of their adopted sons, when they have settled their affairs. And the best of Allah is to be performed.**

The blame was followed by a declaration that the Prophet was not to blame if he executed what Allah ordered him to do; this was the way previous Prophets behaved. Allah's order is final and must not be questioned. Previous Prophets followed the divine path as shown to them; they used to convey His message, fear Him alone, and no one else. They were never embarrassed to execute

what was allowed them by Allah even if it was to marry and when they had wives both free and slaves.

The Almighty said in this respect what means : **No blame attaches to a Prophet when Allah has given him a permission. Such was the way of Allah with those prophets who flourished before you, for Allah's behest is a fixed decree. Who fulfilled the mission with which Allah had charged them, and feared Him, and fearred none but Allah. And Allah is apt to be feared».** Ch. 33, V. 38, 39.

With the help of this decisive legislation, enacted by Allah's Messenger, the Qurân decreed the relation between a man and his adopted child, between a man and the the wife of his adopted son. It is clear that an adopted son is different from a real one, although the Arabs used to consider him as such. The Qurân proved the falsity of this allegation by giving two example : the first is that Allah the Almighty did not create two hearts in any one body, and the second is that one woman can not be both a wife and a mother to the same man, because in Jahilia when a man wanted to profibit himself from pursuing normal conjugal love with his wife, he used to tell her that he considered her as his mother.

Meanwhile a man cannot be the son of two men : his real father and his foster father. He can be the son of only one man, the one who begot him, and whose name he should bear. Thus the adopted son does not inherit the man who adopted him, and the ex-wife of the adopted son is not forbidden to marry the foster father of her ex-husband. In this respect Allah the Almighty said what

means : **Allah has not given a man two hearts within him; neither has He made your wives whom you divorce to be as your mothers; or has He made your adopted sons to be your own sons. Such words are indeed what you say; but Allah speaks the truth, and in the right way He guides. Name after their father; this will be more right before Allah. But if you know not who their fathers are, then be your brothers in the faith, and your comrades. And unless made with intent of heart, mistakes in this matter shall be no crime by you : for Allah is lenient and merciful.** Ch. 33, V. 4-5.

If Zaid Ibn Haritha was, once, known to be Muhammad's son, his real parentage must not be forgotten, Haritha Ibn Zaid was his father. In this respect the Almighty said what means : **Muhammad is not the father of any man among you, but he is the Messenger of Allah, and the last of the Prophets. And Allah knows all thing.** Ch. 33. V. 40.

F.—The marriage of Allah's Messenger to Zainab, however, was a compensation to her, for submitting to the decree of Allah and His Messenger by accepting to marry Zaid, the freed slave, inspite of her noble descent, and her society which highly esteemed and cherished nobility.

G.—To those who spread seditious rumours and believe in falsehoods, the following questions are set :

1 — Did not the Prophet know Zainab his cousin and how beautiful she was? Was not he the one that gave her in marriage to Zaid, and even compelled her to do so ?

2 — Why did he wed Zainab to Zaid and did not marry her himself, considering that had he wanted, it would have been easy for him ?

3 — Would it not be more becoming his social position to marry his cousin first, than to marry her as the divorcee of his freed slave ?

4 — Is it possible that the Prophet should feel embarrassed by that marriage, which Allah decreed, keep it a secret, and fear people's talk, when they accused him of admiring the beauty of his follower's wife then marry her ?

5 — How could the Prophet with his heavy responsibilities, have the time for such admiration ?

H.—There is no doubt that this marriage was decreed by Allah the Almighty to legalise what people forbade. The glorious Quranic Signs reveal the whole truth and define the aim of that marriage thus refuting the false allegations of the ignorant and the exaggerations of the adversaries of Islam.

10.—Safiya Bent Hayy Ibn Akhtab :

Her father was the chief of Bani Al Nodeir. She was a Jewess, married twice to two Jews, Sallam Ibn Mashkam and Kenana Ibn Al Rabie' Ibn Abul Hakik. She was among the captives during the battle of Khaiber in the year seven, and when Dohayya Al Kalby asked Allah's Prophet for a woman of the captives, he offered him one; Safiyya.

When the companions of the Prophet know about this, they came to him and said : «O Allah's Messenger, Safiyya is the daughter of the chief of Bani Qorayza and Bani Al Nodeir, and you are the only one fit for her. The Prophet told Dohayya to take another captive, and asked her to choose between going back to her folk or to be set free and marry him. She preferred to marry him.

When Safiyya was wife of Kenana she had a dream in which she saw the moon fall down into her lap. She told her husband about the dream and he sarcastically commented! «The only interpretation of this dream is that you wish to marry the king of Hidjaz; Muhammad. So saying he slapped her on the face so strongly that her eyes were swollen. When she was summoned to the prophet he noticed her swollen eyes, he asked her about them. The Prophet was not to blame for protecting a captive, the daughter of a chief. Had she been destined to someone else, she would have remained the rest of her life tormented by a feeling of bitterness, shame and degradation. One day the Prophet entered her room and saw her crying. When he asked her the reason she answered : «I have been told that Aisha and Hafsa are speaking badly of me. They say that they are better than Safyya because they are cousins and wives of Allah's Messenger». The Prophet then said : «How about saying to them : «How come when my father is Haron, my uncle is Moses and my husband is Muhammad?».

On the other hand, there is no harm in the Prophet marrying a captive, after giving her the choice of freedom and returning to her folk, or marrying him.

Safiyya was renowned for her wisdom, intelligence and kindness.

11 — Maymouna Bent Al Harith Ibn Hazan Al Hilaliya :

This lady had connections with many of the Arab nobility. She had four sisters : Omm Al Fadl Lobaba Senior, wife of Al Abbas Ibn Abd Al Mottaleb, the Prophet's uncle, and Loboba Junior, wife of Al Walid Ibn Al Moghira, mother of Khalid Ibn Al Walid, Asma'a, wife of Ibn Abi Khalaf Al Gamhi, and Azza wife of Zeyad Ibn Abdalla Al Hilali. She alsa had three half sisters, on the mother's side : Asma Bent Omeis, wife of Gaafar Ibn Abu Taleb, Salma Bent Omeis, wife of Hamza Ibn Abdel Mutaleb and Sallama Bent Omeis, wife of Abdalla Ibn Ka'ab Ibn Monabbeh El Khath'amy.

When her second husband died, Al Abbas Ibn Abd Al Muttaleb went to see the Prophet when he was performing the minor Hajj and said him : «O Allah's Messenger, Maymouna Bent Al Harith is a widow. Will you marry her ?» the Prophet agreed.

In another version : When the Prophet finished with Khaibar he went to Macca to visit the Great House in the year seven, Gaafar Ibn Abi Taleb, returning from Abyssinia, came to him and suggested he would marry Maymouna Bent Al Harith who accepted and he married her to the Prophet.

There are three point to be considered concerning this marriage :

a) One of her sisters was the wife of Al Abbas, the Prophet's uncle, and one of her half-sisters was the wife of Gaafar Ibn Abi Taleb and another one was the wife of Hamza, the Prophet's uncle also, Al Abbas, Gaafar and Hamza were among the closest kin to Allah's Messenger and the dearest to him. They were also among the most loyal to him and to Islam.

b) Both Al Abbas, the Prophet's uncle, and Gaafar, his cousin, offered to marry her to him thus honouring Maymouna as well as themselves. The ProPhet's generosity, his affection and loyality to his friends and companions would not make him reject such an offer.

c) Both her sisters and half-sisters were wives of noble men, and such an alliance would support and benefit Islam.

d) The lady could not attract suitors, because she was married twice before.

e) It was she offered to marry the Prophet. On that occasion the Almighty said what means :**O Prophet, We allow your wives whom you have dowered, and the captives whom you possess out of the body which Allah has granted you, and the daughters of your uncle, and of your paternal and maternal aunts who had emigrated with you, and any believing woman who has given herself up to the Prophet, if the prophet desired to wed her-A privilege for you above the rest of the Faithful»**. Ch. 33, V. 50.

This marriage was a support to Islam and the Muslims. When she married, her name was Barra but the Prophet called her Maymouna.

12—Maria, the Copt :

In the year six the Prophet delegated Hateb Ibn Abu Balta'a to deliever a letter to Al Muqawqas, the Governor of Aexendria and Misr, to invite him to embrace Islam. Al Muqawqas received well the Prophet's delegate and sent several presents to Allah's Messenger — may Allah's prayers and peace be on him. The Coptic Maria, was his personal present to the Prophet, her sister Syrin, an eunoch and probably four other slaves were sent as well.

The Prophet offered Syrin to Hassan Ibn Thabit and she begot him his son Abd Al Rahman, and the Prophet Married Maria and she begot him his son Ibrahim.

Al Muqawqas received the Prophet's letter and delegate well and sent him presents. He could not refuse his presents when he was doing his best to propagate the cause, gain the sympathy of the people and ralley as many supporters as possible.

Maria was sent to him personally and the Prophet could neither send her back nor offer her to somebody else. Had he done that, he would have hurt the feelings of Al Muqawqas and Maria; he would be either refusing the present or too haughty to accept it. He had to marry her to please them both, and to be an example of a Muslim marrying a believer in the scriptures; such marriage would be an advantage to Islam and an effective means to its propagation.

Chapter III

Consequences

The study of the marriage of Allah's Messenger — may Allah's Prayers and peace be on him — leads to the following conclusions :

First :

The marriage of Allah's Messenger — may Allah's prayers and peace be on him — was for the sake of religion and not for worldly pleasures. It was wisdom and not passion that determined his decision to establish the new religion and help it spread. When he married Al Sayeda Khadija he was like all human beings and all Messengers before him longing for, a home, a wife and children.

When she died he married for the sake of Islam and the Muslims. He was always eager to ralley the people round him, bring his friends closer to his heart and make them more loyal to Allah and his Apostle.

Marriage relations — at that time — were considered one way of supporting the Prophet and propagating Islam. On the other hand he tried to convince the victorious Muslims to set free their prisoners of war and women-captives of great tribes defeated by the Muslims, thus gain the sympathy of such tribes and induce them to be converted to Islam and support it.

In one instance he wanted to honour an elderly woman, who offered herself to him and by marrying her he fulfilled her ardent desire.

Sometimes his marriage was to honour families eager to be related to him e.g. Omar Ibn Al Khattab was very sad and depressed when informed that the Prophet had divorced Hafsa, he was not relieved until he learnt it was not true. Ali Ibn Abi Taleb, his cousin, his son -in- law husband of his daughter Fatima and brought up by him — wanted the Prophet to marry his sister, Omm Hani Bent Abu Taleb, but she refused lest she should not fulfil her marital obligations because of her numerous children.

The Prophet — may Allah's prayers and peace be on him — in some cases hoped that marriage relations would help abate the wrath of the enemy and appease compensation for the loss of men as well as encouraging them. In some other cases he aimed at consolidation and Al Jihad. His marriage to the widow who lost her husband and supporter while defending the cause of Islam is thus clear. Such marriage would be a help for her and her children, as well as an example to be followed by other muslims, besides giving the warriors security as to the future of their wives and children, knowing that the Prophet and the Muslims would take care of them, in case they were killed in war. Such security would give them courage in fighting for and defending Islam, bearing in mind that martyrdom is the cherished wish of all believers.

When he married the Christian woman sent to him

by a powerful Christian Governor, he wanted to promulgate a new legislation to propagate the Message, and prove the tolerance of Islam that a Christian wife is free either to become Muslim or remain Christian.

Second :

When Al Sayeda Khadija died, the Prophet was in his fifties, and he did not marry again until three years after her death.

Third :

All his wives — except Al Sayeda Aisha — were either widows or divorced, and most of them were elderly women. He could have chosen beautiful girls if he wanted. Any man would prefer a virgin to a widow or a divorcee. His marriage to widows and divorcees and to elderly in particular shows that the Prophet was not after sexual pleasure as said by his adversaries.

Fourth :

There is no doubt that the Prophet's wives helped Islam in many ways. They related such details of the behaviour of the Prophet as none but a wife could know. They were also the source of legislation concerning feminine matters known only to women especially those who are married and which vary from one woman to another. Moreover, they quoted the blessed traditions which the Prophet said in private, and nobody but his wives heard; they also rectified the wordings of other traditions heard and related by others. Some of the

Prophet's wives had their own views concerning jurisprudence in Islam and the circumstances of the revelation of some Quranic Signs. This should not be surprising because they were very careful in quoting the Prophet, and acting in accordance with the Almighty's order which means : **And recollect what is rehearsed in reheard in your houses from the Book of Allah and the wise sayings, for Allah is kind and cognisant».** Ch. 33, V. 34. Also in accordance with the tradition : «May Allah help a believer who hears my speech, memorises it, understands it and rehearses it. For a bearer of knwoledge may not be a scholar, and a bearer of knowledge may transmit his knowledge to a scholar». Thus we find that many traditions related by trustees, go back to the wives of the Prophet.

Conclusion

1 — The demeanour of the Prophet :

Abd Allah Ibn Omar, one of the companions, used to forbid using perfume when setting out on pilgrimage. When Al Sayeda Aisha heard about this, she said «May Allah bless the soul of Abdul Rahman, I used to perfume Allah's Messenger on the eve of his setting out on pilgrimage».

She also said : «I remember seeing the traces of perfume shining on the forehead of the Prophet when he was wearing the Ihram (special clothes for pilgrims)». Al Bukhari and Muslim both quoted Abul Kassim that she had said : «I have perfumed Allah's Messenger when on pilgrimage, and after terminating the pilgrimage rites

before circumambulating the Great House». Ibn Abbas confirmed this saying.

It is also related that she said : «I used to comb the hair of Allah's Messenger while I was having the menses».

She also said : «When combing his hair or performing ablution he liked to use his right hand whenever possible».

Abu Horaira said that the fasting of a person who had sexual intercourse with his wife during the night was not valid if he, or she, did not purify himself, or herself before morning. But Abu Horaira renounced this view when he learnt that Al Sayeda Aisha has said that the Prophet used to wake up in the oorning after sexual intertourse and continue his fasting.

When Abd Allah Ibn Omar said that the kiss necessitated ablutions, Al Sayeda Aisha rectified the statement by saying «Allah's Apostle used to kiss when fasting and did not perform ablutions. She also said : «Allah's Messenger used to kiss any one of his wives while fasting». She added : Is any one of you wiser, controls his passions better and know more than Allah's, Messenger».

Al Sayeda Zainab Bent Gahsh said : «Allah's Messenger used to perform ablution; in a coloured brass bowel».

Al Sayeda Hafsa Bent Omar mentioned that she never saw the Prophet perform his prayers sitting until a year or two before his death.

She said : «He used to perform two quick prostrations at the break of dawn».

Omm Habiba Bent Abu Sofian was asked : «Did Allah's Apostle perform his prayers in the same clothes he had on while sleeping with you» ? She replied : «yes, unless they were not fit».

When Abd Allah Ibn Omar mentioned that Allah's Apostle performed the minor hajj four times, one of them in the month of Ragab, Orwa Ibn Al Zoheir asked Al Sayeda Aisha : «O mother of the believers, do you hear what Abu Abdel Rahman says?» She answered «May Allah be merciful to Abu Abdel Rahman he always accompained Allah's Apostle on the minor Hajj, but never in Ragab».

Ibn Al Gousy commented on this by saying : «The silence of Ibn Omar only means one of two things : Either he is in doubt and prefers to keep silent, or what Aisha has said reminds him, of what he has forgotten». Anas said : «Allah's Messenger performed the little pilgrimage four times, in the month of Zul Ki'da».

2 — Concerning Women's Affairs :

When Al Sayeda Aisha was informed that Abd-Allah Ibn Amr Ibn Al Aas ordered women to undo their hair when having a bath to be purified, she said : «I wonder at Ibn Amr' ordering women to undo their hair : Why does not he order them to have their hair cut as well? Allah's Messenger and I used the same pot to have our bath and I never poured water more than three

times over my head». Al Nis'i related the same speech, slightly modified by the following addition : '...and I did not undoe my hair». This version was confirmed by Ibn Khozaima in his 'True Hadith' (tradition).

Muslim in his 'True Traditions' reported that Omm Salma asked the Prophet whether she should undo her hair when having a bath for purification, and he said : «It is sufficient to sprinkle your head three times with water, then pour water over your body. And you are purified».

Omm Salma mentioned that Omm Selim, the wife of Abu Talha, came to the Prophet and said : «O Allah's Messenger : One shouldn't be ashamed of the truth : Should a woman have a bath if she discharges during her sleep? The Prophet said : «Yes, if she sees the discharges».

Al Sayeda Maymouna Bent Al Hilalyya said : One of us would set the mat for the Prophet to pray. While having the menses».

Abd Allah Ibn Abbas said that an expecting widow could marry again either after delivering her baby or four lunar months and ten days after the death of her husband, which of the two dates was later than the other; but Abu Salma and Abu Horaira were of the opinion that this period was over with confinement, so they sent to Omm Salma, the Prophet's wife, for clarification.

She said : «Sobai'r Al Aslamya delivered shortly after her husband's death, and when she asked the Prophet whether she could remarry, he ordered her to do so».

Al Sayeda Aisha said : «I went with Allah's Apostle on pilgrimage but I got the menses and I cried. He said : «Do what the pilgrims do, but do not circumambulate the Great House until you are purified.

3 — Concerning relating of Traditions :

Many reliable references are full of traditions reported by the Mothers of the Believers.

Al Sayeda Aisha once said : «The Prophet said : «If a woman gives away discreetly some of her household provision, she will be compensated for what she has given, so will her husband for what he has earned, and the treasurer is also recorded; each one of them gets his due share».

Al Sayeda Safiyya related that she went to visit Allah's Messenger when in seclusion in the mosque during the last ten nights of Ramadan, when the visit was over, Allah's Messenger accompanied her out of the mosque. On reaching the house of Omm Salma, the Prophet's wife, two men of Al Ansar (the supporters) crossed their way.

They greeted the Prophet and hurried away. But The Prophet said : «Do not hurry», and they exclaimed «For Allah's sake. They felt hurt, so he appeased them and said «Satan sometimes posses a man and I am afraid he may lure your hearts». Meaning that they might mistake the real identity of his lady companion.

Al Sayeda Hafsa said : «When Allah's Messenger ordered his wives to put an end to the restrictions of the

minor Hajj, they said : «And why do you not do the same, O Allah's Prophet»? He said : «I have made my offerings and fixed my hair, so the rites are not over until I slaughter my offering».

Al Sayeda Omm Salma related that Allah's Messenger said : «You come to me for judgement, some of you may be more skillful in defending their cases. I am only human and judge according to what I hear, so if ever I judge wrongly, do not take what is not your right; this will be fire burning you».

Al Sayeda Omm Habiba related that Allah's Messenger said : «Had it not been hard on my pople, I would have ordered them to use the siwak (a dry branch of a certain tree used as a tooth brush) in every ablution».

Sawda Bent Zam'a related that a man once came to the Prophet and said : «My father is an old man and cannot go on pilgrimage» Allah's Messenger said : «If your father owes a debt and you pay it for him, would the debtor accept your payment»? The man said «Yes» the Prophet said : «Allah's is more merciful. Go on pilgrimage for your father».

It is quoted from Al Sayeda Hafsa Bent Omar that as soon as the caller for prayer terminated his call, for the morning prayers Allah's Messenger used to pray two quick prostrations before the prayers are held.

4 — Rectifying The Relation Of The Tradition :

Al Tormadhi quoting Abu Dharr said that the Prophet had said : «If a man is performing his prayers

without having something in front of him, the passage of a dog, a woman or a donkey within that distance would interrupt his prayers».

Some Companions, such as Abd Allah Ibn Omar, agreed to the meaning of this tradition in general, but others did not.

Al Sayeda Aisha, however, denied that any of the three afore-mentioned would interrupt the prayers; she was angry for mentioning women together with dogs and donkeys and said : «Are we refferred to in the same way as the dog and the donkey? I was reclining on my bed when Allah's Messenger came in and started praying in the middle of the bed; I hated to interrupt his prayers so I withdrew quietly». Abdullah Ibn Abbas agreed to what she had said. This proves that she did not believe that the prophet said that otherwise she wouldn't have denied it.

When Al Sayeda Aisha heard that Abd Allah Ibn Omar stated that the lunar month was twenty-nine days, she refused this statement and said : «May Allah forgive Abu Abd Al Rahman ! This is not what Allah's Apostle said. What he said was that the lunar month could be twenty-nine days.

When she was told that Abu Horaira said that Allahs' Messenger said : «Evil is in three : the house, the woman and the mare», she said : «Abu Horaira's memory failed him. He came upon Allah's Messenger while saying : May Allah curse the jews who say that evil is in three : the house, the woman and the mare. He heard the last

part of the tradition and missed the first part». Ahmad, in his Mosnad, stated a similar version and added that she then recited the Almighty's verse meaning : **No mischance chances either on the earth or within your own selves, but were We decreed it, it was in a book, for this is casy to Allah.** Ch. 57, 57, V. 22.

Some leading scholars (Imams) stated that Al Sayeda Aisha's version concerning this subject is close to the truth, because it conforms with the fact that the Prophet strictly forbade augury.

It is reported that the Prophet said : «To have your hearts fatally suppurated is better than having them possessed with poetry». Several scholars have tried to explain this tradition. Ibn Rashik said that a person whose heart is possessed with poetry is that who is so engrossed in poetry that he neglects his religion, and does not fulfil its ordinances; thus he does not remember Allah The Almighty and does not read The Qurân. Otherwise, when poetry is taken as a literary hobby or for a useful purpose, there is no harm in saying it; as a matter of fact several Caliphs, distinguished companions and reputed scholars said poetry. But the tradition as related by Al Sayeda Aisha runs as follows : «To have your hearts fatally suppurated is better than having them possessed with poetry that lampoons». Gaber Ibn Abd Allah agreed to this last version. This explains the whole thing.

5 — Concerning Jurisprudence :

Abu Horaira stated that he who washes the dead

must have a bath first to be purified, and he who carries the dead must perform ablutions. When Al Sayeda Aisha knew of this she said : «Is a dead Muslim polluted? What becomes of a man who carries a dry branch»?

Al Bayhaki said : «These statements, related to Abu Horaira, are not well supported, owing to the ignorance of some of those who related them and the inability of others to relate them properly.

Abd Allah Ibn Abbas did not agree with Abu Horaira and said : «We should not perform ablutions if we carry dry branches».

Al Sayeda Aisha was of the opinion that «marriage for enjoyment» (marriage for a limited period agreed upon by the parties concerned) is a sin, and gave proof from the Qurân which means : **And those who preserve their chastity, except with their wives or those whom they possess, are free of any blame. And those who go beyond these limits are transgressors.** Ch. 23, V. 5-6.

Companions and scholars disagreed as regards the flesh of certain camels, and whether it was allowed or forbidden. Those who were of opinion that it was allowed based their opinion on Al Sayeda Aisha's, reference to the words of The Almighty which mean : **Say : I find not in what has been revealed to me aught forbidden to the eater to eat except it be that which diets of itself, or blood poured forth or swines flesh, for this is unclean or profance, being slain i n a name other than Allah's.** Ch. 6, V. 145. The verse does not prohibit anything more than what is mentioned therein.

Abd Allah Ibn Abbas agreed with her, but others did not.

According to Al Sayeda Aisha's jurisprudence, if the offerings are injured before they reach their destination, they should be slain and given away. The owners should not eat them. She relied in this on a tradition of the same meaning. If no poor people were available, on the way, should the owner of the offering still abstain from eating it and leave it to the beasts of prey, or else could he share it with his fellow men, in order to avoid extravagance?

6 — Circumstances of the Revelation :

The wives of the Prophet know the circumstances of The Revelation and understood the meaning of the Quranic verses.

The Quranic Verse 3, Chapter 4 Says what means : **And if you are apprehensive that you shall not deal fairly with orphans, then marry among other women, according to your choice, as many as two or three or four; but if you fear that you shall not act equitably among them, then marry one only, or the captives whom you have acquired. This will render justice easier on your part. Give women their dowries freely, but if they give up aught thereof, of their own free will, then enjoy it as convenient and profitable.**

Al Sayeda Aisha described the «Orphan» as the girl still in custody and her custodian, is attracted by her beauty and wealth, so he wants to marry her without

giving her the dowry, that as any other suiter offers this, custodians are forbidden to marry such orphans unless they give them their due dowry, otherwise they are allowed to marry other women.

Another Qurânic Verse states what means : **And if a wife fears ill usage or aversion on the part of her husband, then shall it be no fault with them if they try to reach a mutual agreement, for agreement is best.** Ch. 4, V. 128.

Referring to this Verse, Al-Sayeda Aisha said : «this verse is revealed with reference to the man who dislikes or hates his wife and wants to divorce her».

It is now clear that Islam is a turbulent sea that engulfs all that venture to defy it, and the Prophet is a firm rock repulsing any attack till doomsday. Thus adversaries of Islam should cease propagating claims that lack in evidence and spread seditious rumours that are easily refuted.